4K

4K

Macis Macerata:

OR,

A Short Treatise, concerning the use of

MACE,

In *Meat*, or *Drink*, and *Medicine*.

In six Sections, the fifth whereof containeth some Hints at the Signatures of Simples; and the sixth, is concerning the Original and Cure of Wind, in Mans-Body.

By MATTHEW MACKAILE, Chyrurgo. Medicine.

ABERDENE,
Printed by IOHN FORBES, Printer to the *Town* and *Colledges*, 1677.

GLASGOW
UNIVERSITY
LIBRARY

Unto the Right Honorable,

GEORGE SKEEN,
of Fintray, Lord Provest.

ALEXANDER ALEXANDER,
GILBERT MOLYSON,
ALEXANDER GORDON,
ALEXANDER BURNET,
Baylies.

CHARLES DUN Dean of Gild,
Mr. PATRICK SANDELANDS,
Treasurer.

And, the rest of the Honorable Councill of the City of ABERDEEN.

Right Honorable,

Hen I call to remembrance, that in the Year 1671 *I was invited by your* Ho. Prede-

cessors, *to serve this Antient and Honorable* City, *as a* Chirurgian *and* Apothecarie, *and the great Obligations by* Them, *and your* Ho. (*some of of You being then* Magistrats) *conferred upon me, I could not but be incited to this* Address (*as a demonstration of my* Gratitude) *wherein I cannot but remind You, that at that time it was prudently Overtured, that the* Complement *of being made* Burger, *should not be conferred upon me, untill my* Qualifications *were tryed I had never such overweaning thoughts of my self, as to pretend to more than a* Competency *of* Knowledge *in what I professed* (*which for me to deny, were Ingratitude to my* Maker) *and I hope Your* Ho. *have been convinced of it,*

by

by the Tryal *which I did then undergo, and what the* Almighty *hath since enabled me to doe; a sufficient testimony whereof are, my* Noli me-tangere tactum; *or a* Treatise concerning Cancers; *and the* Skeleton *which I made [and previously thereto publickly did] and gifted to the* Bibliotheck *of the* Marischal. College, *in the Year* 1676. *I must also render most hearty thanks for Your* Ho checking *a most invidious and ignorant* Mountebank H. H *for his impertinently and falsly reflecting upon all the Learned* Physicians *in this* City, *and my self, whom he did insolently name when mounted on his* Stage July 4. 1677. Right Honorable, *I shall not molest Your* Eyes *or* Ears, *with any adulatory expres-*

sions neither render my self censurable for them, seeing the Elogies *are unto You in your* Stations, *do transcend my Ability to express them, but only breath those hearty* wishes, *that this* City *hereafter may never be served by any, but such as are much more accomplished than my self; and that You may still persist in the Exercise of all noble* Vertues; *and be instrumentall for perpetuating the* Splendor *of this* City *by a hopefull and happy* Progeny, *which is the serious desire of,*

Right Honorable,

Your Ho, *most humble Servant,*
Matthew Mackaile.

ABERDEEN,
August 15. 1677.

Epistle

Epistle to the Reader.

IN this criticall Age no doubt there will be found some of the malevolent and severe Tribe of Zoilus, whose parcell-literature incapasitating them permanently to critisise wher there may be some ground for it (formerly given by my self) yet will be verbally attempting it; which maketh me apprehensive, that some will accuse me of too much scribling. But seeing I ever levelled my Endeavours at a far nobler End, than the Nothing of vulgar Applause, and that the temper of my Genius, is too Stoical to be amused by the weak assaults of Detraction; I think I may satisfie my self, and all ingenious and sober persons, when I consider. First, that I did never obstetricat other mens Notions into the World. 2ly, Nor medale with any Subj &,

which another had taken in hand. 3*ly*, *As I have not advantaged my self thereby, neither have I given occasion to any, to be at much* Expense, *for what I offered to their consideration.* 4*ly*, *Being in the Country sometimes a day or two, I thought this no bad way, of spending the vacant hours.* 5*ly*, *My chief design was the advantage of others; which tho I ingeniously acknowledge, I could not so considerably advance (as others have done, by their more elaborat Endeavours) by this small* Treatise; *yet I hope therin will be found somethings, which shall under the comprehension, only of such, as have more than looked into the misterious Temple of* Æsculapius, *of whose favourable acceptance I am not much doubtful And as for the* Invidious, *their* censure, *I value no more then their* knowledge, *prompting them to talk, as if they were* the men, with whom knowledge and skill should dye; *and as if* Art *had dignified them with the* key *of* Natures Cabin, *and thinking that they are* Ma-

sters *of her greatest* Secrets, *tho they knew not how to open her* House of Offices, *without raising a most noxious* smell. *Such empty and ridiculous* Railers (*the true* Grievance *of* Societies) *who vent fermenting* paffions, *only set on work, by their own shallow* surmises, *will never be able to sully the* Reputation *of any serving their* Generation *in a fairer* Repute, *then is their own. Notwithstanding of which, I thought it my duty* (*having this opportunity, a little to vindicat my* Reputation *from the* Aspersions, *most* furiously *and without any* provocation, *cast upon it, by a most confident and ignorant* Mountebank, Henry Hammilton; *who coming to* Aberdeen *in the end of* May 1677, *did twise or thrise appear upon his* Stage (*like* Simon the Sorcerer, giving out that himself was some great one) *whilst I was in the Countrey, at every time very directly reflecting upon me; and* July 4. *named me particularly: so endeavouring to commend his own* Skill

by decrying of mine; and particularly affirming, that he had cut and cured David Craighead of a Cancer in his Lip, which I had been about nyne moneths, and could not effectuat; *withall* assuring the Spectators that it would never break out again. *Notwithstanding of which, before the end of* August, *a new* Tumor *did appear in the same place, and was a little* Ulcerat. *This poor man having been recommended to my care, by a* Right Honorable Earle *in this Shyre, I did by the blessing of God, cure him without* cutting, *betwixt the* 19 *of* August, *and the* 13 *of* October 1675, *after which he continued whole several* moneths. *The* Winter *being over, he returned to me fearing a* Recidive, *but I refused to meddle with him, because he had troubled me more, then all others in his condition had done. And particularly, at the begining, I had no little difficulty in perswading him to let take off his big* Beard: *which made me resolve, hereafter only to* cut *those of his quality*

If

If this M. *had only reflected upon my self, I had taken the less notice of his* Calumnies; *but seeing he did also assault all the learned and skilful* Physitians *&* Chirurgions *in this* Kingdom, *by his most Non-sensicall and ridiculous printed* Paper, (*which is a* scandall *to our* Nation;) *the deserved respect which I ow unto them, hath made me give the following account thereof.*

First, *Therein he by way of* Inscription, *designeth himself,* Mille Opifex, Medicaminis Auctor, & Auspex, Primus Lecheos docuit depellere.

And afterwards, Opithalmiste, Lithomus, *and* Professor, *no less then* 14 *times.*

Secondly, *He having forgot the common* Proverb, Laus proprio sordescit in ore; *but more especially* Solomon's, Let another man praise thee, and not thine own mouth *&c. doth endeavour by his* great swelling words of vanity *to allure the ignorant* Vulgar, *affirming,* First, *three several*

vall times, that No Man, *(and once, that* No Man in this Land knew the like, or) can or could come near him in the Art. *The true reason whereof* St. Paul *hath given* ___ some that commend themselves: but they measuring themselvs by themselvs are not wise. *For this undervaluing, he makes amends, by promising* to put all his 5 years Cures, in a method for the Press; for the benefit of his loving Countrie-men. 2ly, *that* he cureth those that are past help, and such as are given for dead, and beyond all hope; *and offereth* to cure all persons who cannot be cured by any other. 3ly, He cureth the Gout infallibly, if the person be in the hight of the distemper, in six hours; *and immediatly thereafter, he taketh no less then* 24 hours to cure the Ciatica, *as he calls it.* 4ly, *He affirmeth that* he hath cured Children of Cataracts; *by him called* Catherick. 5ly, He cureth all sorts of Pox; and the falling-sickness proceeding from

any

any cauſe whatſomever; and eſpecially Ruptures (*by him called* Hernia Canola) without loſs of time, knowledge of friends, or neglect of buſſineſs. 6ly, In half an hours time, he cured a woman that had been deaf 30 years. 7ly, (*which is beſt of all*) He takes forth rotten Teeth with Ingenuity. 8ly, He hath an excellent preſervative againſt Barrenneſs in Women, a thouſand times experienced; *which muſt be his* Mille Opifex. *All which he would have believed*: *becauſe* he had his Education *firſt in* America, (*the moſt barbarous and ignorant Quarter of the* World) and *then* in Europe.

Moreover, the reſt of his Vocabularie (viz. Scrufuſionem *or* Caturactum, Polypum, Scroficlus, Lyentera, Deſcutima, Colica Peſſio, *and* Ilian Paſſio, Peripulmonimus, &c.) *are a ſufficient* Touchſton *of his* qualifications. *Becauſe forſooth this* M. *by ſerving ſome other of that* Profeſſion (*tho not as an* Apprentice)

hath learned to cut *a* Cancer, *a* Hernia, *and to do ſome ſuch* Operations, *(with greater confidence than knowledge,) ſometimes with ſucceſs (the all knowing* Chirurgians *have moſt warrily, and ſometimes anxiouſly adventured upon them) therefore muſt He mount himſelf upon a* Stage, *deſcrying the* Skill *of all others, and ſo offering as it were to force* Providence *to get* Imployment *to him. Were it not better for ſuch a perſon to live privatly? as others doe; at leaſt, untill he acquyre better* Language *wherewith to appear, eſpecially amongſt* Scholars, *(for,* even a fool, when he holdeth his peace, is counted wiſe,) *rather than by perſiſting, to demonſtrate, that, in* Medicin, Ignorance *is more ſurely the cauſe of* Confidence, *than in* Divinity *it is of* Devotion.

So eminently accompliſhed Virtuoſo's, *would do well to ſpend ſome of their Idle houres, in the diſquiſition of the* Cuckow's *(or* Gowk's*) nature, for ſolving the many* Phænomena *relating*

ing to it.

As, I. *Why that* Bird (*being ſilent all the* Winter) *doth by its melodious voice, diſturb the pleaſant and concordant chirming of the* Lark, *and other delicious* Birds; *whoſe* Organs *are tuned of new, when* Phœbus *beginneth more vigorouſly to diſplay the native ſplendor of all* Beings.

II. *Why the veſicating* Nettle, *is not ſo often (if at all deformed, as is the milde and fragrant* Lavender, *by what is called the* Cuckow's ſpittle? *which is nothing elſe but the* Sperm *or* Excrement *of ſome deſpicable* Inſect, *which being depoſed upon the* Herb, *& fomented by the common influence of the* Sun (*which alſo obriſbeth the uſefull* Silk-Worm) *contracteth lyfe and then extracteth the juice of the* Herb; *for its Aliment. Wherefore in the middle of that* Spuma, *or* Froth, *we will conſtantly find, a little ſtercoraceouſly coloured* Flee.

III. *Why the mordicant* Naſturtium Pratenſe *doeth not flower untill*

the Cuckow *begin to crow? for which it is also called* Flos Cuculi.

Surely the morall improvement of those Notions, *and the further prosecution of these* Resemblances, *betwixt the irrationall* Cuckow, *and those who use (too deservedly) to be designed by the simple* Name, *would in some measure contribute to the peace of* Humane Societies; *and to the preventing of such insolent* Impertinencies.

This Treatise *is particularly recommended unto such of the* Female Sex, *as are most studious, only of the* Dieteticall *part of* Medicin (*commonly called* Kitchin Physick) *it being chiefly of that nature, and most properly belonging unto them, who doe prudently forbear medleing with* Vomitive *and* Purgative Medicins, *which some of them (and too many of my own, lyke a* Rustick Fisher-Man, *offering to* Pilot *a* Ship *to the* Indies;) *have imprudently adventured to make use of, to the prejudice of others; thinking*

ing it alse easie thus to arrive at Health *(the* Metropolis *of all our temporall* mercies*) as it is to goe to* Edinburgh *by land, from one* Town *to another, until they reach it. Whereas it is rather lyke a* Voyage *thither by* Sea, *where the* Tyde *and* Wind *doe and may often change, or blow tempestuously, to the puzling of the best* Pilot *and all his* Skill.

The latest and best Physicians, *having written of* Medicin, *according to the lased or decayed* faculties *of* Mans *body, and the* Concoction *of the* Stomack, *being the first, and this* Simple, Mace, *a most excellent remedie for it, I thought it might be usefull for all (being altogether void of hazard) untill they should advertise and advise with the* Physitians, *concerning that or any other* Distemper *occasioned thereby.*

The Courteous Reader *is earnestly desired, to pardon the disproportionable prolixity of this* Epistle, *which hath been swelled by my necessitated*

Vindica-

Vindication *from the* Aſperſions *of One whom the* Vulgar *eſteem a* Licentiat; *whom thus I have endeavoured to* Anſwere, according to his folly, leſt he be wiſe in his own Conceit, *for which I am altogether excuſeable by him, who affirmed, (when I accuſed him) that* the ſpeaking of Trueth, was no Reflecting.

Farewell

M. M.

Macis

Macis Macerata.

OR,

A Short Treatise concerning the use of the *Mace*, in Meat or Drink, and Medicine.

SECTION I.

HAving resolved to write a little, concerning the use of this Simple, called *Mace*, I shall begin with a short description of it, making

ing uſe only of *Schroder*, as one of the beſt of our Modern writers.

In his *Pharmacopœa Medico-Chymica*, *lib.* 4. *cap.* 219. he calls it a *Rinde* or *Bark*, which groweth about the *Nutmeg*, which is called *Nux-moſchata*, & *Muſcata*, *Nux Aromatica*, *Nux Myriſtica*, ſeu *Unguentaria*; & *Nuciſta*.

Cluſius affirmeth, that there is a leſſer ſort, called the Female, and a greater, the Male.

It groweth in an *Iland* called *Banda* in the *Eaſt-Indies*.

It is covered with a twofold husk or bark, the outmoſt of which is the groſſeſt or thickeſt (like that of the *Walnut*) which openeth, when it cometh to maturitie; ſo that the other,

other, being the *Mace*, doth appear, surrounding the *Nutmeg*, like a little Net-work. But there is betwixt the *Mace* and the *Nutmeg*, a thin shell, brown without, like the skin of a *Chesnut*; which *Schroder* mentioneth not, as doth *Perkinson*.

The *Mace* of the Ancients (called *Macer*) is the lignous, or woodie Bark of a tree, which used to be brought from *Barbarie*.

There is also a sort of *Macer* in the *Oriental Ylands*, which, perchance, is the same with that of the Ancients.

The *Nutmeg* is hot and dry, or heats and dryes, with astringency. It is good for the *Stomack*, *Head* and *Womb*. It dispelleth Wind, helpeth Di-

geſtion, correcteth the ſtinking-Breath, refreſheth the Conception, aideth the Swooning and Palpitation of the *Heart*, leſſneth the *Splen* (or rather the pains thereof) ſtopeth Fluxes, and ſtayeth Vomiting.

The ſame Vertues are aſcribed to the *Mace*. But, becauſe it is of more delicat parts it is therefore thonght more efficacious, and penetrant in its operation.

Theſe things *Schroder* affirmeth.

SECTION II.

IN the ſecond place, I ſhall add a few words concerning its temperature (the only competent

petent judge whereof I apprehend to be the *Taste*) which I beleeve to be, as is before expressed. And the learned Author not having adventured, precisely to condescend upon the degrees of its *heat* and *dryness*, neither shall I, who could never find the *Scales* & *Grains*, by which to measure them; and have much admired, the confidence of many, who having neither seen nor handled them, yet have peremptorily determined, the degrees of *heat cold*, *moisture*, and *dryness* in all *Concrets* Vegetable or Mineral; without giving the least shew or reason for their assertions.

Although the *Mace* be not so grateful to the *smell* and *taste* as is *Cinamon*; yet I humbly

conceive, that of all *Spyces*, its ſulphureous parts (which are the chief) are moſt amicall to the animall ſpirits. *Firſt*, Becauſe (if without offence to the more refined I might aver) that in *Cinamon*, there are two degrees (if not moe) of inflaming *heat*, for one in *Mace*; which is demonſtrat by the *taſte*. *Secondly*, It may be uſed in *Fevers &c.* (of which more hereafter) with much leſs hazard, then *Cinamon*.

The debate amongſt *Naturaliſts* (I mean thoſe who wrote moſt acuratly, concerning the old *manifeſt qualities* of *Simples*) hath been ſo great, that they cannot agree, anent the *heat* and *cold* of *natural Bodies*. All the Antients affirming *Aromatiks*

romaticks (or *Spyces*) and *Salts* to be *hot*, and the *juices* of *Limons Sorrels*, *&c.* and *Vinegar*, to be *cold.*

And of late, some alleadge most confidently, the forementioned *juices*, and *Vinegar*, to be also *hot*, that is, such bodies, as do excite inflammations, when admitted into the body of man.

Having formerly, and at large, offered to the consideration of the Ingenious, my opinion concerning this affair, I shall not here trouble the *Reader* therewith, but refer him to *Moffet-Well*, *pag.* 60. *&c.* to *pag.* 80.

Being thus engaged to mention that *Tractat*, I must desire to be excused, for taking li-

berty here to insert (tho heterogeniously to this subject) two things, which tho they did not occur to me, untill after the publication of that *Treatise*, yet may prove usefull or delectable to some.

The *first* is, I being one day discoursing, with a most learned Professor of Philosiphy at *Edenburgh*, anent the nature of that *Water*; and he maintaining the vulgar opinion, that it did run through *Brimston*, I answered thus.

Because the *Water* of *Moffet-Well*, smelleth most like to the dross of *Gun powder*, remaining in a Gun, which hath been often shot (*Gun-powder* consisting for the most part, of *Brimston* and *Nitre*) it is the vulgar opinion

opinion of Phiſicians that this *Water* runeth through *Brimſtone* to which I do opoſe theſe two reaſons.

Firſt. This *Water* Vomiteth and Purgeth. But none of the forementioned Aſſertors, can inſtance one *Medicin* made of *Brimſtone* which commonly doeth either. I ſay commonly: becauſe *Brimſtone* may cauſe ſome one or two perſons vomite or purge, by reaſon of ſome naturall antipathy. As I have heard it reported, that there is a family in *France*, all the branches whereof, have ſuch an antipathy at the *Roſe*, that (notwithſtanding it be a flower moſt refreſhing to mankind) they would faint at the ſmelling or taſting of it. *Se-*

condly, It is sufficiently well known, to all *Physicians*, that all *Medicins* made of *Brimston*, (as the *Flowers*, *Magistery*, or *Lac*, *Balsam*, *Tincture*, *Spirit*, *&c.*) are most effectuall in cureing *Consumptions*. But it is as well known, that this *Water* is as inimicall to all persons who have this Disease, or whose Bodies are in a disposition to take it: for it hath often posted such unto Eternity.

I doe therefore adhere to my own opinion, *viz.* that this *Water* is impregnat with the *Sulphur* of *Antimony*, which I have separated from *Antimony* (in the resublimation of its *Cinnabar*) and found it Yellow and inflamable, as common *Brimston*, & to effect the Nostriles

trilles (when inflamed) just as common *Brimſton* doth, by its vapour which aſcendeth from it, when it is inflamed.

If thoſe things had tymouſly occured to me, I wold have inſerted them in the middle of *pag.* 60.

The *Second* is, Being informed, that an *Engliſh-man* did extract much *Salt* out of the *Water* and ſold it in great quantities, to all ſorts of perſons, to be drunk with the *Water*, in the Year 1669. I went thither, and eſſayed the operation, extracting only the half of a drahm out of every *Scottiſh* pynt. This *Salt* I found to be ſo ſharp, and attractive of the *Air*, that in *Auguſt*, it diſſolved into one of my pockets, tho

the

the *Salt* of *Tartar* (which is the moſt attractive of the *Air*, as yet known) did continue moſt dry in the other. When I returned home, I did fully diſſolve it in water, and coagulat it again and am neceſſitated to keep it in a glaſs, as cloſs as I do my *Potential Canters*.

As yet I have attempted no experiments with it, and doe wiſh that ſome, who have better opportunity, would do it, for the good of our Countrey.

Theſe words, I would have inſerted, *pag.* 82. immediatly before the uſe of the *Water*.

SECTION III.

THirdly, As to the uſe of *Mace*, in *Meat* or *Drink*, I ſhall

ſhall only give my advice, anent the manner of uſeing it; eſpecially ſeeing the moſt part do not only put themſelves to much needleſs expenſe for it, but alſo do abuſe it & deprive themſelves of the moſt uſefull part thereof, viz its *ſulphureous Oyle.*

The Vulgar uſe of this *Spyce* in the *Kitchen*, is either *firſt*, Boyling it amongſt *Broth &c.* *ſecondly*, or pulveriſing it for *Sauces* and *Drink.*

As to the *firſt*, It is the common cuſtom, to put two or three pieces of whole *Mace*, amongſt the cold water, and to permit them to boyle all the time, that the *Broth* is a making, ſo that the ſpirituous and balſamick parts thereof, doe

(almoſt totally) evaporat with the vapor, which is conſtantly aſcending from the *Broth*, which retaineth but very little of its Taſte.

Were it not then greater frugality, when the *Broth* is fully boyled, to put in a leſſer quantity of the powder of *Mace*, which will impregnat more ſtrongly, ere it be for the table if the pot be cloſly covered.

The reaſonableneſs of this advice will ſoon appear to any who underſtand how to make *Ale*. For, ſuch perſons doe not take the *Malt*, ere it be grinded to powder, and boyle it with the water, or infuſe it amongſt the warme water; the laſt whereof, if they ſhould doe they would waſte much *Malt*, ere

ere they made a little *good-Ale*. But there is far more reason of caution, in the use of *Mace*, seeing its spirits are richer, and far more easily extracted, or fugat by heat.

The *second* use of it, is pulverising for *Sauces* and *Drink*. I must here also regrate, the too vulgar custom of depriveing the *Mace*, of its forementioned spirituous *Oyle*, by drying of it, that it may be the more easily pulverised. The trueth whereof will be soon evident to any, who will be at the pains and expense, as to dry and pulverise only a quarter of an ounce of *Mace*, and then put it up in a paper. At the same time pulverise also much undryed, and put it in another

paper. After a few houres, the laſt paper, will be found much more altered, and oyled, than the other.

That we are neceſſitated to dry *Muſtard ſeeds*, ere we can get them pulveriſed (otherwiſe you ſhall beat them into a Paſte, as if it were dough, and make their oyle, with the aqueous moiſture, diſſolveable amongſt water, as when we make *Emulſions* of the *ſeeds* called *cold, &c.*) is no argument, againſt what I have affirmed, ſeeing the Oylie ſpirits of the *Mace*, are much more volatile, than thoſe of the *Muſtard-ſeeds*.

It were therefore expedient, to keep the pulveriſed *Mace* in a Box of *Silver*, *Tin*, or *Wood*, which would imbibe none, or but

but little of its ſpiritous *Oyle*. The ſame advice may be aſſerted anent *Muſtard*, the powder whereof, in a few houres, will make paper tranſparent, as if it had been wet with *Oyle*.

The *Mace* being thus prepared and preſerved a very little warmth and in a ſuitable time, will make a ſmall quantity of it, communicat its ſpirits and taſte, to any liquor, uſed as *Meat* or *Drinke*.

What hath been ſaid, being moſt probable, it would much conduce, to the health of many valetudinarie perſons, having weak Stomacks, *&c* to impregnat their *Ale* or *Beer*, with the corroborating ſpirits of this *Spyce*, by putting half an ounce (more or leſs, or every

Scottish-Gallon) of its powder, into the Barrell; immediatly before the liquor be put into it.

SECTION IV.

IN *Medicin* the *Mace* is made use of *first*, either intire as *Nature* framed it; that is, only reduceing it to powder, and not separating any of its constituent parts from one another Or, *secondly*, it is used in its parts separated. These commonly are, its *Oyles*, by *expression* [the externall use whereof is sufficientlie well known] and *distillation*; and its *Earth*, which after the *expression* of the *Oyle*, may be used by the poor, who are not able to buy the *Mace* it self.

Intire

Intire *Mace* may be made use of, *first*, in a more simple way, or as *Medicin* it self. *Secondly*, Or in a more compound manner, *viz.* with other *Medicinal Simples*.

Internallie, I know no better corrobarater of the *Stomack* and *Brain*, to which its spirits are most refreshing, when extracted by infusion; amongst any convenient liquor. I use it most with *Ale*, taking also much of the powder, as will ly upon a large *sixpence*, to every pound of the liquor; which also I sweeten a little with *Sugar*, and that in these cases.

First, If one have catched *Cold*, whereby a pain in the head, or breast (which are rarely separat, in this condition)

and the *Cough*, are usually occasioned, a large draught [taken with an empty *Stomack*] of good *Ale* thus prepared, will ordinarly occasion a sweat and sleep; whereby the *Archeus fureus*, or disturbed *Nature* will immediarly be composed, and the molesting symptoms abated after two or three *Doses* (at most) taken very warme at night, or in the morning, or both.

Many can testifie the trueth of what I affirm, and doe therefore never go abroad to journey, without this powder.

Secondly In *Fevers*, *Pleurisies*, *&c.* when there may be need to corrobort the *Stomack*, I doubt if there be any *Spyce*, which may be so liberally (if

at

at all) used, as this for aromatising of *Ptisans*, *Broths*, &c.

Thirdly, After the operation of a *Vomitive* [or *purgative*] *Medicin*, within one houre, I use to give to *Patients* this drink and to cause them go to bed, and sleep two or three houres; after which they used to be als well composed, as I have seen others (who got it not) the day after they had vomited.

Fourthly, In the beginning of *Fluxes*, with gripping of the *Guts*, there is no better *Medicin* then a draught of sweet *Whey*, warmed with the same quantity of *Mace*, and drink once or twice a day, for two or three dayes together.

Hermannus Vander Heyden, a Physician of *Gaunt*, hath written

 ten

ten a *Treatise* (called, *Speedy help for Rich and Poor*) the first part whereof, is touching the vertue of *Whey*, in the cure of the griping *Flux* and *Dysenterie* which hath been printed in *French*, *Latin*, and *English*.

Fifthly, There is nothing [of this kind] better for the *Stomack*, than to mix a little of this powder, and a little *Sugar*, with a cold mornings draught.

Externally used, there is no such *Anodine* of this nature.

First, The warme infusion of *Mace*, in *Claret wine* [which ought to be made stronger, thã for internall use] having a fourfold *Linnen-cloath* diped into it, and applyed to the Region of the *Splen*, or *Stomack*, doeth soon ease the paines of them.

them. And a *Clove* or two being added thereto, it will operat the more ſtrongly.

Secondly, It eaſeth alſo the pain, occaſioned by a *Pleureſie*; eſpecially if it be of the baſtard ſort, which is amongſt the *Inter-coſtal-Muſcles*.

Thirdly It is alſo very uſeful in *Rheumatick-paines*; which moſt frequently aſſault the *Back*, about or betwixt the *Shoulders*. But I muſt tell you, that I have often ſeen a little warme *Salt*, in a ſmall *Linnen-cleath* doe better; by attracting and imbibing much of the *Seroſity*, affecting the *Membrans*; whereas the other doeth only diſcuſs, by corroborating the *Animal ſpirits*, which are the chief agent, in this operation.

I know a very honeſt *Carpenter* who will teſtifie the trueth of this; and who was alſo cured of the *Sciatica*, by bathing in the *Sea*; which diſeaſe he contracted, after intermitting this bathing for three years.

Seeing all are convinced of its uſefulneſs Internally uſed, for expelling of *Wind* or rather for ſtrengthning the *Digeſtion*, and ſo prohibiting the generation of more, I hope none will controvert, the probabilitie of its eaſing of pain, from the ſame cauſe, when Externally applyed.

Fourthly, Then it muſt be a proper Ingredient for *Epithems Cuteuſa's*, and *Suffumigations*, when needfull.

Before I proceed, I can not but

but desire the Ingenious to observe, that when the powder of *Mace* is put amongst the *Ale*, (which ought to be in a vessell with a closs cover) the most part thereof swimeth above; and as the liquor warmeth, it gradually disappeareth by falling to the bottom. Dureing this operation, if you take the Stoupe from the fire, and looke into it, you will perceive the *Atoms* of the *Mace*, continually ascending from the bottom to the top or superfice of the Liquor, and immediatly descending again, untill the Liquor be fully saturat, with the spirituous and oylie parts; after which none of the powder appeareth above, which will come to pass very near alse

ſoon, as the Stoupe [being ſet by a little fire] ſhall become ſo hot, that one can only remove it ſpeedily from the fire.

The conſideration of this, and the *Obſervations* following did perſwade me to believe, that as the *World* is circular in its *figure* and *motion*, ſo alſo the moſt part of the *motions* therein (whether *naturall* or *artificial*) are of the ſame nature.

As for the *naturall* doe we not daily perceive? *firſt*, the circular motions of the *cæleſtial Lights* round about us; or, ours upon, and with the *Earth*, about ſome of them. And have not *Aſtronomers* demonſtrated the motions of ſome of them round their own *Centres*. *Secondly*, The circulation of

Water

Water in the *Macrocosm*, according to *Eccles.* 1. *All Rivers run into the Sea, yet the Sea is not ful; unto the place from whence the Rivers run thither they do return again.* *Thirdly*, The circulation of *Blood* in the *Microcosm*; and in the bodies of all creatures, which have it. *Fourthly*, *Vapours* ascending from the *Earth* into the *Air*, and descending again in *Rain*, *Snow* &c.

The *artificiall motions* also, we see to be, for the most part, circular [as in *Clocks*, *Mills*, *Spinning-wheels*, &c.] and such as are not, are either directed by a *circular motion* (as a *Ship*, by the *circular motion* of the *Rudder* upon its hinges; of the *Cart* in the *Compass* upon the *Prick*; and of the celestiall-bo-

dies) or much facilitated and promoved, by one circular motion or other. Hence it is, that *Chain-Pumps* are moſt uſefull in great *Ships*; and one *Horſs* will draw a greater *weight* upon a *Cairt* or *Wagon*, then upon a *Slade*. Moreover, whilſt the *Weavers-ſhutle* is moving in a ſtraight line, from the one ſide of the *Web* to the other, doeth not the *Pirn* move circularly within it? Finally, the moſt difficult mechanical operations, are moſt eaſily done, by inſtruments moving circularly; as is evident in the boreing of *Mettals* or *Wood*, with *Drils* and *Wimbles*, and the moe *blocks* that be upon a *Ships tackling*, the fewer men will ſerve to load, or unload therewith.

The

The following *Observations* doe further prove, the *Artificial motions* to be *circular* [tho not *spherical*] and very pleasant to behold.

First During the action of pure *Aqua fortis*, upon crude *Mercurie*, in a transparent *Glass*; you will clearly perceive, the continual ascent and descent of the *Mercurial Atoms*, betwixt the superfice and bottom of the Liquor, untill it be fully saturat with them.

Secondly I did lately observe this circular motion, whilst the well defecat *juice* of *Limons*; was dissolving very *red* & fine *Coral*; which being totally robed of its *redness* [as the *juice* of its *Aciditie*] the *Atoms* remaining, were almost alse white

white as this *Paper*.

Thirdly, During the operation of the *Acidum Vitrioli* [wherewith I mixed some *Borage* water] upon the *Limatura Chalybis*, in making the *Vitriolum Martis* [commonly called *Sal-Chalybis*] there is no doubt, the same circular motiõ which tho it cannot be discerned, because of the opacitie of the Liquors, yet may be concluded, from alse pleasant and considerable a motion, which is this. When these Liquors are affused to the *limatura*, there ariseth immediatly such a heat and ebullition, that if there be not near three parts of four empty, they will boyle over upon the Table. This ebullition continueth but a little, and the Liquor

quor no ſooner ſetleth, than innnmerable *Aqueous Atoms*, do conſtantly aſcend two or three inches above its ſuperfice, to which they deſcend again. If this operation be done in a *Cupping glaſs* (as I uſe to doe it) many of thoſe *Atoms* (whoſe taſte doth demonſtrat them to be impregnat with the *Atoms* of the *Chalybs*) will fall upon the outſide of the glaſs, where they will lye like *dew* in a *Summers* morning. The action of the *Menſtruum* being ended, this pleaſant ſhower ceaſeth.

Were it not better for *Profeſſors* of *Philoſophy*, to pry into ſuch *Experiments* wherby they might be prompted with excellent notions and arguments, relative to *Matter* and *Motion*,

than to ſpend ſo much time, upon *Enſrationis univerſale &c.* which can never be uſefull in *Medicin* (ſave to make a man *Hypochondriack*, and ſo neceſſitous thereof) or *Mechaniciſm*, ſo as to gain one *penny* thereby

Many ſuch *Curioſities* have been little noticed by many *Artiſts*; who, like covetous and ignorant *Travellers*, to the *City* where they expect moſt gain, take no notice, of much more pleaſant places, in their jurney; and intending only the purchaſing of coyned *money*, doe often overlook alſe good lying in ſome ſmall *Springs*; and far leſs make it their buſineſs, to ſearch for the *Mines* themſelves. The truth of this, is fully demonſtrated to any, who

will

will peruſe the moſt ingenious and learned *Phyſico Theological conſiderations, about the poſſibilitie of the Reſurrection*: written by the *Honorable Robert Boyle*; wherein, by ſuch *Curioſities*, by him accuratly noticed, he demonſtrateth, the poſſibility of that great *Article* of our *Chriſtian faith*, viz. *The Reſurrection of the dead at the great day of generall judgment*; for the further confirmation of which, we may alſo conſider the foremention*ed circular motion*, in relation to our own Bodies and Soules.

Seeing it is undenyable that we cam from the *Earth*, and do daily return unto it by *death*; and that our *ſpirits* doe then return to God who gave them;

Why ſhould any rational creature doubt? of the Soul its returning unto the Body, its old habitation; or of the return of both to God for ever; ſeeing he, who is Almighty, hath given his Word for it.

I ſhall conclude this part of this Section, with regrateing the cuſtom of many, who geting *Wine*, that is decayed in its *colour* and *taſte*, and conſequently, as to its *ſpirituouſneſs*, by burning it with *Mace*, *Cloves*, *&c.* they exhauſt the moſt part of its remaining *ſpirits* and the beſt of thoſe in the *Spyces*, and then drink the worſt of both. For when the *ſpirits*, are by diſtillation ſeparated from the beſt of *Wines*, that which remaineth in the *Still*, is

is liker to fresh *Urine*, than to any other liquor.

It were then much better, only to infuse those *Spyces* in such *Wine*, and by all means to retain the remaing *spirits*, by the closeness of the vessel.

Secondly Mace is *medicinally* made use of, in a more *compound way* and that either *intire* or *in its parts*.

First Intire, as a most excellent corrective of all *Purgatives*; or mixed with other *Aromaticks*, in aromaticall *Powders Tablets*, *Electuaries*, or *Spirits*.

Secondly In its parts and that either *Internally* or *Externally*.

Internally there is no better *Oyle*, for mixing with *Stomachick*, *Cephalick*, or *Splenetick Piles*,

Piles &c than is its *liquide*.

Then what an excellent *Elixir* must it make, when associa'd to a convenient *Menstruum* which could speedily usher it, into the *Archeal Court*, & make its addresse, to all the noble *Animal spirits*, whose *loyal* and *peaceable actions* it would cherish, and compesce their *intestin Commotions*.

Externally the *Oyle by expression* being so usefull, no doubt a *Balsam* made of it, and the *Liquide*, must be much more effectual.

When any such *Medicin* is made use of. it ought to be done after *friction* with a *warm cloath*, near to the *fire*; in the doing of which, there are two *vulgar errors*, very prejudicial to

to be forsaken.

First, The *rubing* of the *Legs* or *Armes down-wards*: for thus moe *humors* are drawn from the *Body* to those *Members* (affected with *pain*) which have no way to evacuat them, but by the *pores* of the *Skin* in *sweating*: whereas, when they are by *friction* forced to retire to the *Cavities*, they may be evacuated by *Vomite*, *Stool Vrine*, *Spiting Sweating &c* or consumed by the *concoction* of the greater *natural heat*, there residing.

Secondly, In such cases, people doe ordinarly mix *Brandie*, or *Aqua-vitæ*, with unctuous substances (as the *Grease* of *Harts*, *Capons*, *&c.*) and having melted them with a little

heat, by ſtiring they eſſay the mixing of them [but to no purpoſe] and then doe anoynt the place affected with any *Pain*. But it were better, firſt to rub with the *Brandie* (that what the *Skin* will imbibe of it, it may doe it without any lett) and then the *Skin* being dryed, anoynt with the *Greaſe*, or *Oyles*: for theſe two bodies, will not mix, as *Wine* and *Water*, ſo that where the unctuous ſubſtance lighteth firſt, the *Brandie* can not get entrance.

SECTION V.

IN the Fifth place, I ſhall take notice of the *Signature* of the *Mare*, whereby I ſhall have occaſion,

occasion, to hint at the *Signatures* of several other *Simples*, heretofore not noticed.

And because I know no *Treatise*, in our *Language*, concerning the *Signatures* of *Simples*, I shal first crave liberty, to give a little hint thereof, out of the two most famous *Authors*, who have written expressly, concerning that affair, and that in very few words. Because it is a most hatefull thing, to rescribe and reprint, other mens *Notions* but in so far as there is an absolute necessity so to doe, that what a man is about the doing of himself, may be the better understood by others. As is the citation of *Euclide*, his *Propositions*, by a demonstrating *Mathematician*; or of *Legall*

Maxims, by a *Barrester*, or *Advocat*.

As the sweet singer of *Israel* said, *Psal* 19. 1. *The Heavens declare the glory of God, and the Firmament sheweth his handiework*; so did the old *Poet* express the same thus,

Præsentemque refert qualibet herba Deum.

And the famous *Glauber*, in the 1. *page* of his *Treatise de signatura Salium*, writeth thus, *The Omnipotent God, hath put upon all his Creatures great and small, his certain marks, and as it were, set painted Lineaments, before the eyes of men from which they may know what is the nature and property of every one and what profit and advantage they may or can confer upon mankind.*

But this divine writing, by the divine finger is drawn upon every thing, that from it we might learn the nature of all things.

And *Oswaldus Crollius*, in his *Epistle Nuncupatorie*, prefixed to his *Treatise*, concerning the internall *Signatures* of things, calleth it, *A Garden furnished, appointed, and adorned with most beautifull Simples, exhibiting & representing in a most pleasant spectacle, from the innate signature, the most wonderfull harmonie and correspondence with the members of our bodie.*

I shall only set down a few of his *Instances*, which will fully answere my present design.

He begins with the *Head*, shewing why such and such things are to be made use of,

for cureing its diſtempers; As,

Firſt, *The Chesbow with a Crown*, (*viz.* after the flowres are fal'n) *repreſenteth the Head and Brain: therefore its decoction is profitably given in many diſtempers of the Head.*

Then the ſeeds of *Cicer Arietinum* [which more exactly repreſent the *Head* of a *Ram*] muſt be good for the *Diſeaſe*, wherwith *Sheep* are much troubled, *viz.* the *Rot*, which is in them a *Hydropſie*. And they are by *Botaniſts* reckoned amongſt *Diuretick*s (that is, *Prouockers of Vrine*) which are proper for that *Diſeaſe*, in *Man* or *Beaſt*, for the like reaſon, *Perſicaria maculata*, muſt be an excellent *Antiſcorbutick*, its *ſpots* being of the ſame colour, with thoſe that

that affect the *Legs* and *Armes* of *Scorbutick* persons.

Secondly, Walnuts, have the intire signature of the Head their exteriour Bark, or herbaceous covering, of the Pericranium: wherfore the salt of the barks, is singular for wounds of the Pericranium

The inner, harder or woodie bark or shell, of the Scul.

The Membran surrounding the Kernel, of the Meninges, and Membrans of the Brain.

The Kernell hath the figure of the Brain it self.

I shall take liberty to add, that rather the *woodie Membran*, divideing the *Kernel* in several places, resembleth the *Dura-Mater*, which divideth the *Cerebellum* from the *Brain*, and this in two parts, by the *Falx*;

which is nothing but a production of the *Dura-mater*, and that the forementioned *Membran* (which is very thin) correspondeth the *Pia-mater*.

Therefore it is good for the Brain, and hebetateth poysons. The Kernel beaten, if it be moistned with the quintessence of Wine it doeth powerfully comfort the Brain and Head.

Thirdly, Pag. 47. *Calamus Aromaticus and Cassia Fistula, for the Intestines, to which they are very like.*

Fourthly, Pag 52. *The perforated leaves of St. Iohn's Woort have a signature, they take away the obstruction of the Pores of the Skin, and force sweat.* And pag. 70. *The perforated leaves are good for all externall and internal*

hurts

hurts of the Skin. And because its flowers also after putrefaction doe go away in forme of blood they shew a peculiar use for wounds.

I can not but admire, that he mentioneth not the *Fungus Sambuci*, which most exactly representeth the *Ear* of a *Man*; wherefore it is ordinarly called *Auricula Iudæ*, or *Judas his Ear*. Neither the *Accorn*, representing the *Vvula*; but rather the *Penis*, whose *Præputium* its *Cupula* resembleth very much, as the *Accorn* doeth the *Glans*. However, it may be made use of for the distempers of both these members, when they need *Astringents*.

I shall now set down his Opinion, concerning the *Signature* of the *Mace*, which maketh

the *fifth* & laſt Inſtance, which I have excerped from him.

Fifthly, Pag. 51. *Mace alſo reſembleth the Signature of the Womb: for the Mace containeth the Nutmeg (the Signature of the Child in the Womb) as the Womb the Conception or Embrio.*

Having in the *firſt Section* given a deſcription of the *Mace* and *Nutmeg*, I ſhall here offer my opinion, as to the *Signatures* of both. And ſeeing all reſemblances of this nature, are not to be expected exact, as to every part (for *Omnis ſimilitudo claudicat*) I hope the Ingenuous will cenſure it little.

I thinke then, that the exterior green and groſs *Husk* containing the *Mace* and *Nutmeg*, reſembleth the *Muſculous skin* of

of the *Head*, the *Mace* is like the *Pericranium*, the hard *shell* is like the *Scul*, and the *Nutmeg* representeth the *Brain* it self, most exactly; as will appear to any, who will but scrape off a little thereof with a *knife*: for it is white, mixed with turning and winding blackish divisions as is the *Brain*, whose upper part is called *Varicous*, because of them.

The trueth of this may probably appear to any, who will [after *Dr. Nehemiah Grew* his method] Anatomise those *Simples*, with the help of *Microscops* and possibly in the gross *Husk*, there may be found different parts resembling the *Musculous skin*: and within the *shell*, some things like the *Meninges*.

However

However *Schroder* his forecited account of the *Vertues* of both, doth quadrat much with both these opinions of the *Signature*, I can not but add, that I am experimentally convinced, that when the *Stomack*, being oppressed with *Bilious* and *Acide Humors* causeth a great pain in the *Head*, by affecting the *Meninges* and *Pericranium* (of the realitie of which I have no doubt, but only of the manner how it cometh to pass) after vomiting those *Humors*, the infusion of *Mace* being drunk, will more speedily and effectually ease the pain, than that of the *Nutmeg*.

I shall not deny that there is much trueth in those words of *Glauber* and *Crollius in Thesi*, nor

nor controvert *Crolli*' his forecited hypotheticall *instances*, or any other of them. Yet I doe not think those *Signatures*, the only or chief mean, by which *Man* hath acquired the knowledge of the usefulness of naturall *Concrets* or *Simples* (whether *Mineral*, *Vegetable*, or *Animal*) for preserving his own body (or his *Beasts*) in health, or restoring it to health, when impaired: because there are two other, *viz. Revelation* and *Imitation*.

The first is demonstrate by the Prophet *Isaiah* his advice, [2. *Kings* 20. 7.] concerning *the application of a lump of figs, to Hezekiah his Boyl.*

If it should be alleadged, that the *Prophet* did give this advice

according to his knowledge of the doctrine of *Signaturs* (a *fig* repreſenting a *Tumor* of that nature) I ſhall not deny it. But it being impoſſible, from the ſaid *Doctrin*, to give a reaſon for the many known *vertues* of many *Simples*, we muſt in the firſt place own Gods revealing them, as the cauſe of our knowledge of them.

Who could ever, according to the *Signaturs*, give a reaſon why (or have diſcovered, that) *Antimonie* is *Vomitive Purgative*, and *Diaphoretick*; ſeeing none of theſe faculties doe proceed from it, when uſed as *Nature* framed it, but after it hath daunced, once twice or thrice upon *Vulcan's* ſtage, in *Natures* armes. Or, that one ounce of

a

a *Medicin* made of it, should for many years, continue to impregnat the frequently affused *Menstruums*, without any sensible diminution of its *quantity*, *weight*, or *colour*; which I affirm because I have had these 19 years, such a one; of which I may say as of the *Memorie*, *excolendo augetur*: for these seven years bygon it never failed, to enervat the *Tertian-Aguish ferment*, at the very first exhibition of it. Or, that the distilled *Oyle* of our *Lithanthrax*, is a good *Antipodagrick Medicin*, either alone, or mixed with others; and that its *Acide spirit*, is a most excellent *Anodine* for *Luxated Ioints*, when mixed with an emollient and anodine *Decoction*, than which I know

no better *Fomentation*, in this caſe. If I had diſcovered this ſooner, I would have inſerted it, in my little *Treatiſe*, concerning the *Oyly Well at Libberton*.

God hath revealed ſuch things unto *Man*, two ſeverall wayes.

Firſt, In a more *extraordinarie* way,

Thither may be reduced, *Firſt*, what we read in the holy *Scripturs*; as the forementioned inſtance of the *Figs*; and that with greater prabability, than to the *Signature*: ſeeing at the ſame time, the prolongation of the *Kings* life, was alſo revealed unto, [and intimated by]the *Prophet*. No doubt alſo, the qualifications of *Iubal* and *Tubal Cain* (*Gen.* 4. in the

Worlds

Worlds infancie) for *Inventing and inſtructing in Muſick, and working in Braſs and Iron*, and the skill of thoſe who did build *Noah's Ark*, as alſo the knowledge of *Bezaliel* and *Acholiab* [*Exodus* 15.] *For making any manner of cunning work*, and *Salomon* his knowledge, whereby *he ſpake of Trees from the Cedar in Lebanon, even unto the Hyſop; that ſpringeth out of the Wall &c* (1. *Kings* 4.) were of the ſame nature.

Secondly, The following, or like ſtorie, may be comprehended here alſo.

I was informed, by a very honorable and worthie *Lady* (in this ſame *Countrie*) who living in her *Grand fathers* houſe in the *Harveſt*, one of the *maids*

being very warme, with cutting down *Cornes*, when dinner was brought to her, and to the reſt, ſhe did take a large draught of ſmall *Ale*, which immediatly occaſioned a giddines in her head, and neceſſitated her to ly down upon the ridge, with her hands beneath her brow. The reſt having dyned, ſhe was not able to open her *Eyes*, which perceived no object, whē they were opened to her by others, altho they had no blemiſh perceptible, more than when ſhe was in perfect health. She being carried home, was preſently bled in the *Arme*, and *Phyſicians* (who affirmed her to have the *Gutta ſerena*, which is *an obſtruction in the Optick Nerve*) being employed, ſhe was often

Purged,

Purged, and *Ventoſed* in 14 days time, but to no purpoſe. When all hope of recoverie was gone; about a moneth (all which time; ſhe could not open her *Eyes*, without the help of others) after ſhe contracted the diſtemper, and had reſolved to quyte her ſervice, in the night time ſhe dreamed, *That one did beat raw Onions in a morter, and did apply them to her Eyes, and that ſhe recovered her ſight.* The next morning, ſhe haviug told this to the *Ladyes Waiting-maid* (who perſwaded her, that ſhe could not be the worſe to try it) the application was tryed at night, with one of her *Eyes*, which the next morning ſhe was able to open; and therewith perceived *Day-light.* So

the next night, they did beat many, and applyed them to both her *Eyes*, which by this Remedie only, did the next morning, recover their former health.

The reason of this effect, I conceive to have been; that seeing the *Eyes* doe water much, upon the approximation of *Onions*, from which (as from the *Horse-Radish*, prepared *Mustard*, &c.) there are perpetuall *effluvia's* of sharp and spirituous *Atoms*, which occasion the *humors* within, to contract a brisk motion, whereby the little matter obstructing the *Nerve*, as by a *Torrent*, was removed from that place, where it had fixed it self; as when a *Bridge* or *Dam*, is overturned by the violence of *Water*.

Yet

Yet in this case, none would adventure to use prepared *Mustard seeds* (than which there is no better *Medicin*, for several *cutaneous distempers*) because their *effluvia's* are for the most part *sulphureous* & consequently much more inflaming, and so would occasion an *Ophthalmia*; whereas those of the *Onion*, are more *saline*, and only *deobstruent*, and [as all *Acides*] cooleing; the trueth of which *Paradox*, may thus be evinced, to any intelligent person.

In *Fevers*, none durst ever make use of the *Oile* of *Cinamon* [or of any other *Spyce*, so hot, either alone, or mixed with other things] amongst *Ptisans*, or *Iuleps*, for quenching of *Thirst*, provoking of *Urine*, or

deobſtruating any part of the body; whereas nothing is more ordinary [to thoſe who know a little, above the *common method*] than in ſuch caſes, to uſe the *ſalinous ſpirits*, of all ſorts.

This effect of the *Onion*, might alſo have been conjectured from its *Signature*: for it may be well alleadged, that by its *round figure*, many *Tunicles*, and *ſpirituous effluvia's* [reſembling *the emiſsion of rayes*, by which ſome alleadge that we doe ſee] it reſembleth the *Eye*; the *haires* of whoſe *Lids*, are alſo repreſented, by the *roots* of the *Onion*; whoſe *Stem* alſo reſembleth the *Optick Nerve*.

From what hath been ſaid, it may be probably conjectured, that it were better to con-

tuſe

tuse *raw Onions*, and to mix them with *Cataplasmes*; for *Schirrhous Tumors*; which is contrary to the common practise, and to the learned and accurat *Ioan. Vigerius*, who in his *Armamentarij Medico-Chirurgici cap.* 14. *de Medicamentis Maturantibus*, writeth thus; *Cepa cruda acris est & mordax, sed sub cineribus cocta, acrimoniam amittit & pus movet, praesertim in his tumoribus, qui agre suppurant.*

Considering the most lamentable loss, of our most accomplished *Countrey Man, Mr. Iames Gregorie, Professor* of the *Mathematicks* at *Edenburgh*, (who in *October* 1675 was suddenly seased with a *Gutta serena*, having got cold by standing

ing

ing long bare-headed *sub dio*, after which he dyed, within 14 dayes) I thought the noticeing of the forementioned *Observation*, might possibly prevent the like *Disaster*, in some other person hereafter.

Secondly, In a more *ordinarie* way (*Iames* 1. 17. *Every good gift cometh down from the Father of lights, &c.*) gradually suggesting to our mindes, that this *Simple* may be good for one *Disease*, and that for another (though not alwayes by the mediation of *Signatures*) and so prompting us, rationally & cautelously, to attempt the tryall of their *Energies*, upon *our selves*, when there was little or no ground to fear danger, or upon *Beasts*, when otherwise.

Thus

Thus empirically began *Medicin*; which gradually made its progress, according to the *Proverb, Facile est inventis addere*; and so became *Dogmatical*.

This sort of *Knowledge* in *Man* may be called *Wisdom* and *Invention*.

The *second* way how *Man* hath attained the discovering of the medicinall vertues of *Simples*, was *Imitation* of *Beasts* (which no man needs to cavil at, seeing the *Almighty*; challengeth men for not learning from their practises, our duty to himself, *Psal.* 84. 3. 4. *Isai.* 1. 2. 3. and 43 20. 21. 22. & *Ierem.* 8. 7.) to all which, no doubt, their *Creator* hath given a competent knowledge, of what may be good for, or pre-

judiciall unto themselves, or their *Masters*, which we may call *Instinct*; as also a docibitie by *Man* (for *Iames* 3. 7. *All sorts of Beasts have been tamed by man* and, *Longa dies homini, docuit parere Leones*) which in them may be called *sagacitie*, and is most conspicuous in *Dogs* and *Horses* Yea, I have been informed by verie credible Persons, that some *Dogs* have offered to hinder their *Owners*, from going to places of hazard or danger, and when disobeyed, have absented themselves from beholding it; and that others have discovered the perpetraters of *Murders* committed upon their *Masters*: which things are worthy of the disquisition of *Divines* and *Philosophers*. For

For proofe of what hath been asserted, concerning *Mans* imitation of *Beasts*, in the *Medicinal* use of *Simples*, I shall only trouble the *Reader* with these few Instances.

First, *Celandin* was first used for distempers of the *Eyes*: because *the Swallow was observed to apply its juice, to the distempered eyes of her young ones*; for which cause also it got its *name Chelidonia*, from the *Greek word* χελιδων, which signifieth a *Swallow*.

Secondly, I was informed by a worthy and credible *Gentleman*, that his Brother in Law (living six miles *West* from *Edenburgh*) had a *Dog*, subject to the *Epilepsie*; for which, when he found the *Paroxism* begin-

ing, he did immediatly (in the *Summer*) run to the *Medow*, where he ſnatched up ſome *Herb*, which did preveent his falling, if he reached thither; and in *Winter* he got towards the *Hay-Stack*, with the ſame ſucceſs. As did my Informer, ſo muſt I, regrate, that none did watch the *Dog*, for diſcovering what the *Herb* was.

Thirdly, It is ſufficiently wel known, that wilde *Hawks* doe ſwallow ſmall *white ſtones* (lying by the brinks of *Rivers*) for to cauſe them vomite viſcide humors, oppreſſing their *Stomacks*; for which cauſe *Falconers* give the ſame *Medicin* to their tame ones. Moreover, I knew a friend of my own, who was much troubled with *Coli-*

cal

call paines, which were moſt eaſed, by his ſwallowing 4 or 5 of ſuch *ſtones*: for they did purge him downwards ſeverall times, and did immediatly cure the *Paroxiſmes*, for which he did often make uſe of the ſame individual *ſtones*.

Before I conclude this *Section*, I cannot forbear to mention *Dr. Levin. Lemnius*, his excellent *Treatiſe* (which might be very uſefull to *Divines*) Intituled, *Similitudinum ac Parabolarum, quæ in Bibliis ex herbis atque arboribus deſumuntur, dilucida explicatio.* In which *Treatiſe* he ſheweth, that the dictating *Spirit* of *God*, from the *Signatures* [tho not expreſſed] of ſome *Simples*, and the known *Qualities* of others, doth teach

us divine *Leſſons*. The conſide-ration whereof doth fully re-fute the old *Atheiſt*, who ſaid *Non rebus exignis vacat ad-eſſe Iovi.*

I ſhal only mention one, *viz.* the *Willow-Tree*, of which in his 8 *chapter*, the ſumme wher-of take in theſe few words.

The *Evangelical Prophet Iſai. chapter* 43. having foretold the ruine of *Babylon*, alſe eaſily as *Tow* is conſumed by *fire*, in the 44 *chapter God* con forteth his *Church*, promiſing the affluance of all worldly comforts, and particularly (*v.* 4) *That they ſhall ſpring up as among the graſs; as Willows, by the water courſes.* For, this *Tree* by the *Latines* was called *Salix*, *à Saliendo*, from jumping, or louping be-cauſe

cauſe it ariſeth ſpeedily, and ſoon becometh a *Tree* And the *Germans* call it *Willige*, [hence *Willow*] becauſe it is prompt & voluntarie in growing. It was of that ſort, whoſe *Leaves* are whitiſh, have a pleaſant ſmell, and do mitigat the heat of the *Air*; for which cauſe the *Hollanders*, doe therewith garniſh the *Beds* of *Sicke Perſons*.

Secondly, According to *Pſal.* 137. the *Iewes* being captives in *Babylon*, and the *Heathens* in deriſion, *deſireing them to ſing one of the ſongs of Zion; they wept, and hanged their Harps upon the Willows*, and that appoſitely: becauſe this *Tree* is either *barren*, or loſeth its *Fruit* or *Seed*, ere it come to maturitie. More-

over, it is *bitter* to the *Taste*, neither so beautifull or pleasant in aspect, as are the *Plain*, *Cedar*, and *Cypress-Trees*. Wherfore *Exyle* is fitly compared to it.

SECTION VI.

IN the next place, I thought it would be very sutteable to the *Premisses*, by way of *Conclusion*, to add a few lines concerning *Wind* or the *Flatuosity* in the *Stomack* and *Intestines*, for the dispelling of which, the *Mace* is so much commended.

Having lately seen and perused, *A new and needfull Treatise of Wind offending Mans body, In which is described, the nature,*

ture, Causes and Symptoms of Wind, together with its speedy and easie remedy. By *W. R. M. D.* one of the *Trinm-viri*, who translated *Riverius*, his *Practice of Medicin*, to whose *Epistle to the Reader*, he hath subjoined a few pittifull *Verses*, shewing who are *Doctors*, and who not. Printed 1676. I cannot but regrate, that in this learned and accurat *Age*, any pretending to *Degrees* should have obtruded upon his *Contemporaries* a *fardle* of such antique, reasonless (for the most part) *Assertions*, whose *Errors* have great need to be *purged*, *Ignorance corrected*, and *Lameness reformed*; as will be evident to any, who will but take notice of the few *Instances*, after mentioned.

Er I proceed further, I must here so far exercise your *Candor* and *Patience*, as to tolerat a short *Digression* concerning this *Book*.

After I had perused it, and taken notice of many things, which cannot but offend the *Eyes* and *Ears* of any *Person* related to *Medicin*, I did meet with a *Gentleman*, who having accidentally also met with it in my *Patients* chamber, he produced it to me, with *Ioannis Fiewi Andoverpiani de flatibus, humanum corpus molestantibus, Commentarius novus ac singularis, in quo flatuum natura causa & Symptomata describuntur earumque remedia facili & expedita methodo indicantur.* Telling me, that the former was only

ly a *Translation* of this (which, by comparing them, we presently discovered) without making any mention of the first *Author*, which *Plagiarie Act*, is rarely to be paralleled. The *Author* [or rather *Translater*] being conscious to himself of this *guilt*, did in the *Epistle Dedicatorie*, provide for himself, a poor refuge, from the deserved challenges of the *Ingenuous*, in these words. *I shal not cease to hope, but this translation, and Contribution of this kinde of knowledge to the English, and its humble Dedication, will have a fair and kynd acceptation, with your Wisdoms. Not in the least supposing either the Subject, [being of Wind and Spirits] or this discourse, can be strangers to*

your

your generall reading.

A *Critick* did deservedly give this extemporarie *Verdict* of this *Translation*,

Fienus is my father, and its a shame,
For such a *Cox-comb* to suppress his name:
For silly *Beggers*, who possess no wealth,
Yet much disdain solely to live by stealth.

Before I mention any of the promised *Instances*, I shall desire you to consider.

First, That this *Treatise* is dedicated to one of the most learned and famous *Societies*, [viz. *To the Royal Society, the Virtuosi*] in the *World*, which hath hudgely improven the *Knowledge* of *Naturall Phyloso-*

phy,

phy, and *Medicin*, by many new *Experiments*, for solveing many *Phænomena*, which puzzled the *Pates* of our *Ancestors*. Yet in all this *Book* there is not the *shadow* of an *appearance*, that either the *Author* (who is more excuseable, considering the time when he wrote) or the *Translater*, did ever hear of the *Fermentation of Humers*. Only it seems, that some few *Chymicall words*, have been *Echo'd* into their *Ears*, for, *pag* 80. he ordereth a *Decoction to be made in B. M. pag.* 104. *Cinamon Water*, *Aqua Vita Ol. Anisi pag.* 106. *the Oyles of Spike*, *Nutmegs and Mace. pag.* 144. *and the Ashes of a Fig-tree*, *or Iuniper*, are mentioned, which is all the *Chymistrie*, to be found in

this *Treatise*; whose *Dedication* to the *Royall Society*, is alse impertinent. as if one should dedicat a *System* of *Aristotelian-Phylosophie*, unto a *Cartesian* Society.

Secondly, In the *Epistle* to the *Reader* (which in the *Translation*, is made up of the *Authors* two *Epistles*) both these *Blades* doe pay their *respects*, to the most deservedly famous, and admirably ingenious *Hippocrates*, in these words. *Of Wind, Hippoc. hath written so that little benefit is to be gotten thereby ---- he useth Arguments far fetcht; and such as teach rather the wit of the Author, than the knowledge or cure of the Diseases that come from them. ---- Who wrote on this Subject, more learnedly than*

pre-

profitably. But I am confident, that all, who are void of *Intereſt*, and purged from the *dregs* of *adherence* to any thing but *Trueth*, will be eaſily convinced, that in all that long flux of *Time*, betwixt *Hipp*. and *us*, no one amongſt the numerous ſwarm of *Pathologiſts*, hath ſhowen leſs *Wit*, or ſpoken leſs to the buſineſs taken in hand, than have theſe, the *Author* and *Tranſlater*, from the *contagion* of whoſe unequall undertakeings, the *reputation* of that moſt antient *pillar* of *Medicin* (whoſe memorie hath been, and ſtill will be, embalmed, with the *Elogicall commendations*, and *admirations* of the judicious and learned in all *Ages*,) will never ſuffer detriment, diſparage-

ment, or obſcurity, in this or any other matter; which we hope, ſome more judicious and elegant *Hand*, will ſet about to demonſtrat more fully, then we have here only intended to hint at.

The *firſt Inſtance* which I mention, is the ſame *deſcription* of *Flatus* or *Wind* (mentioned *pag.* 9. which he calleth, *an abundance of vapours from ſpirits, or meat or drinke, of flegm or melancholy, raiſed from a weak heat in the body.* Yet *pag.* 1. he ſayeth, *That ſubſtance whether Air, Wind, or Blaſt —— is called a ſpirit.*

Secondly pag. 16. *Wind troubles ſuch commonly, that drinke thick ſweet Ale, Milk, or Water betwixt Meals chiefly: for that corrupts*

corrupts concoction, and weakneth the action of the Stomack, as if you should pour cold water into a boyling Kettle.

Thirdly, Pag. 26 *Galen saith, all the faults of water are from its coldness, by which it lyeth long in the Stomack, and causeth fluctuations, and turns to wind, and corrupts and weakens the Stomack, so that it concocts worse.*

Fourthly, Pag. 28. *If you drinke presently after meat, the concoction is interrupted, & there will be crudities, which cause fluctuation and inflation of the Belly, like a Drum.*

The falsity of these three last *Assertions*, as to *cold water*, shall be shown hereafter.

Fifthly, Pag. 29. *Keep thy feet from cold* (which our *High-*

Landers doe not: for they use every morning to bath them in *cold water*, for preventing of *Diseases*) *for Nerves go from thence to the Stomack and presently cool it, and the Colick and all inflations, are caused thereby.*

This is alse excellent an *Anatomical Notion*, cõcerning the originali of *Nerv's*, as was that of anothers, who affirmed that the *Blood* was *first* generat in the *Brain*; tho the *Assertor* might more probably, but alse falsly, have affirmed, that the *Chile* owed its originall to it.

Sixthly, *Pag* 22. *What oppresseth the naturall heat of the Stomack, is the cause of* Wind, *as* Pulse, *&c Royle* Beans *alse much as you will, they are windy.* — *but fry them, or any other* Pulse,

Pulſe, *and they are not windy but very hard of concoction* [which muſt certainly be, by their oppreſſing the *natural heat*, which is the cauſe why] *they paſs away ſlowly and make groſs juice. But any way dreſſed they ſwell the body.* Notable *Contradictions. Alſo all* Summer-fruits, *are like theſe. — they are ſlegmatick and windy.* O brave *Cherries* and *Strawberries*, notwithſtanding!

Seventhly. Pag. 24. *Onions, and all Roots except a Parſneep and Schiroots* (with which *Parſley's* might have been aſſociat) *Leeks, and dry Figs* (how come theſe here,) *are windy.* Yet *pag.* 12. of *Beans* he ſayeth, that *ſome add Onions to prevent wind: becauſe hot and attenuating things correct Wind.*

Eightly, *Pag.* 55. *Begin not Dinner, nor Supper with Drinke* (and why not the *Breakfast* alſo?) *nor drinke a great draught, as the cuſtom is, after they have eaten a bit or two.* —*Let liquide things be eaten before hard, and looſners before Aſtringents.* Excellent coherence.

Ninthly, *Pag.* 61. *I allow not Caſsia it is windy.* Yet *pag.* 65. he preſcribeth *Diacathol. &c.* and *pag.* 88. *Confectio Hamech*, and *Diaphanicon*, which to the *Stomack*, in compariſon with *Purgative Tinctures*, are like *Bread* made of *Malt*, compared with *Ale*.

Is it not evident, from all thoſe witneſing *citations*. that the *Author Fienus*, hath been ignorant of the *Doctrine* and

Nature

Nature of *Fermentation*; and that this *Translater*, hath never read the most ingenious and learned *Diatriba de Fermentatione*, written by his *Countreyman*, *Dr. Tho. Willis*, neither his *Pharmaceutice Rationalis par.* 1. (Printed in the Year 1674.) in the 3 *Sect.* whereof, and *Chap.* 1. He, most ingeniously (according to his forementioned *Treatise*, and *Principles* therein) describeth the manner how *Wind* (by him called *Flatus*) is bred in the body of *Man.*

Dum Alimenta invisceribus subacta & digesta à fermentis & calore ipsorum dissolvuntur, effluvia quamplurima decedunt, quæ si spatium liberum & apertum obtinerent, in auras migratura evanescerent; verum ea membra-

branâ concluſa & ſimul aggeſta, vaporum congeriem quaſi ventum conſtituunt qui inteſtina ſæpe inflat ac diſtendit, & qua data via ruens ſecum excretiones promovet; concluſus vero tormina, & non raro ventris inflationem creat. —Hoc etenim inſigniter præſtat, ſuccorum non rite miſcibilium colluctatio & effervescentia. Quippe dum humores adventitij aut ingeſta heterogenea, ac imprimis Medicamenta, cum alijs inteſtinorum contentis fermenteſcunt, à mutua particularum refractione corpuſcula quamplurima decedentia, in vaporem aggeruntur &c.

My *Deſign* being chiefly to inform the *Vulgar* (who know not the many different parts & humors in *Mans* body) how this

this *Wind* is bred in the *Stomack* and *Inteſtines*, I ſhall only illuſtrat the manner thereof (and that conforme to *Dr. Willis* his *Principles*) by this familiar *ſimile*; daily obvious to the *Eyes*, and *Capacities* of any.

Meat and *Drink*, whilſt they are digeſting in the *Stomack* [and further in the *Inteſtines*] by the help of a little *Liquor* (called the *Ferment*) and *heat*, they are ſo altered, that they become like *Milk*, called *Chile*. And if either, through the too great abundance or diverſity of *Meats* and *Drinks* received, [which are great impediments in *Digeſtion*, wherefore it is, that ſimple *Brandie*, doeth not occaſion ſuch belching of *wind*, as doe the other *Strong-waters*, for

for which one called it *unthankfull*; and one *dish* of *Meat*, is more easily digested, then is a *mixture* of many) or the *superabounding heat* (occasioned by too much *strong drinke*) or *deficient* [proceeding from the oppression of too much grossness, or great varietie in the *Stomack*] the *digestion* be perverted, the *Chile* and other *humors*, contained in those places doe become altered, as is the *decoction* of *Malt* (called *Woort*) when the *Yest* or *Barm* [which is the *Ferment*] is mixed with it: for when the *Liquor* in the *Hogs-head* swelleth and bubleth or belleth, the *vapours* ascending from them as they break, doe resemble (or, are resembled by) the *belching* of *Wind*, either upward

upward or downward. And as a *Barrell* filled with *Ale*, in this motion, if closly stoped, would burst asunder; so when those *vapours*, arising in our *Bodies* (as is said) can not get vent, by either of the forementioned wayes, first *swelling*, and then *pain* [occasioned through the distending of the *Stomack* and *Intestins*] doe arise. Moreover, when the *naturall heat* is in a good condition, and the *digestion* is performed aright, the *Chile* is uniforme, having all its constituent parts proportionably mixed, as hath recent *Milk*; but when the *Fermentation* becometh *irregular* [as is ordinary, after taking *too* much, especially of different *Meats* & *Drinks*] and the *salinous parts*

begin to predominate over the reſt, (which *Dr. Willis* calleth *Sal fluorem adeptus*) as when *Milk* in a *Churne*, or *Kirn*, becometh *Acide* or *Soure*; then the *vapours* ariſing from thence, doe excite *dulneſs*, *oppreſsion of the ſpirits oſcitation or gaunting*, and *pain* in the *head*. For which I know nothing better, (if the perſon be unwilling to provok *Vomiting*) thē to take a draught of *Spring-water*, an houre or two after *Meat*, when thoſe *ſymptoms* begin to ariſe; or to take it immedially after *Meat*, for preventing of thoſe *ſymptoms*. For the *cold water* conſtringeth the *upper orifice* of the *Stomack*, whereby the *digeſtion* is helped, and debilitateth the activity of thoſe *ſalinous parts*, and

and ſo doeth rectify the irregularity of the *Fermentation*; as when a *Pot* is boyling over, a little *cold water*, doeth ſedat the furious ebullition. Thus I hope the forementioned *Aſſertions*, concerning *cold water*, [in the 2. 3. and 4. *Inſtances*] are in ſome meaſure refuted.

Likewiſe is not *Hermannus Vander Heyden* [formerly mentioned] his *Treatiſe* (contained in his *Speedy help for Rich and Poor*) concerning the *cure of the Gout* by *cold water*, internally and externally uſed, a greater evidence of the falſity of thoſe *Poſitions*.

But it is not in this caſe, that perſons are troubled with the *belching* of *Wind*, ſo much as when through the debility of

the *natural heat*, viſcide *Flegm* is generated in, and becometh fixed to the ſides of the *ſtomack* [for the prevention of which, doubtleſs the *Mace* is good] where, by its long ſtay and the action of the *naturall heat*, it becometh a *præternaturall ferment*, occaſioning the boyling of *humours*, the *bubies* or *bells* whereof, when they burſt aſunder doe occaſion the unpleaſant *Eructations* (like to the ſmell of too much roſted *Eggs*, *&c*) of *Wind*, either upward or downward.

Any may be convinced of the probability of this, who will conſider that if *unfermented Ale* (which we call *Woort*) be put into a *Barrell*, containing the *Dregs* and old *Barm* of *Ale*,

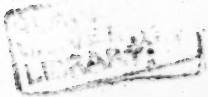
Ale, or have them mixed with it; that tho the *fermentation* will begin and proceed, yet the *Ale* thus made, will not be so good, or pleasant, as that which was *Fermented* with recent *Barm*.

Here I can not but informe you, that I once was called to a *Merchants wife*, who had been for two houres troubled thus. For a little time she did unceſſantly belch *wind* upward, about 30 or 40 times; then she had alse long reſpite; and immediatly she moaned grievouſly alse long, becauſe of a pain in her *leſt-lawes*, amongſt her *Teeth* [the diſeaſe by this *Author* called, *The Tooth-Ach from Wind*] which ceaſing, within a little time she began to belch

Wind, as before; and continued so doing interchangeably, for the space of one other houre.

Lastly, Is it not sufficiently well known ; that as pains in the *Stomack* and *Colon* (the *Theater*, upon which the cruel *Colick* hath acted many a *Tragedie*) are occasioned either by *Acrimonious humours*, or *Wind*, excited by them; so whē *hot Medicins* (as *Spanish wine*, *Spyces*, *&c.* which are most proper, when *Wind* troubleth) have been ineffectuall, *cold water* hath been most succesfully used: because thereby the *Acrimony* of the *Humours* hath been blunted (as when you mix with one ounce of *Vineger*, or *Salt water*, 4. or 5. times also much of *Fresh water*) and they excer-

excerned by *Vrine* and *Stool*.

My design being only, to inform the *Vulgar*, concerning those ordinarie *Means* of *Health*, I shall not offer any thing relative to the *rectification of peecant Humours, by Spagyricall Medicins*: but refer the same to a more accurat pen. A

FINIS.